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ABSTRACT

As a component of the University of Alaska's Cross-Cultural Orientation Program (X-COP), this journal provides a forum for rural Alaska teachers to share experiences and ideas. Articles in this issue discuss: (1) a highly rated school in Manokotak--a Yup'ik Eskimo community that is intergrating schooling into its contemporary Yup'ik culture; (2) songs as beginning reading materials to aid oral language development and bilingual education; (3) definitions and characteristics of "culture"; (4) advantages of traditional village life in Newtok, Alaska; (5) changing beginning reading instruction by reducing skill practice and Socratic questioning exercises and increasing teacher modeling of reading and direct student involvement in the reading lesson; and (6) a second-year rural teacher's advice on teacher-community relationships, laughter as a cross-cultural link, use of local social and learning patterns in the classroom, use of local teacher aides, and computers to assist individualized instruction. This issue also contains poems, anecdotes, descriptions of teaching experiences, a description of a memorial potlatch, an essay on expanding cognizance of our own behaviors--particularly teaching behaviors and methods--by learning from other species, and addresses of X-COP participants and other rural teachers. (SV)

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Volume 4 Number 1

ED325267

TEACHING IN RURAL ALASKA:
Journal of Applied Ambiguity

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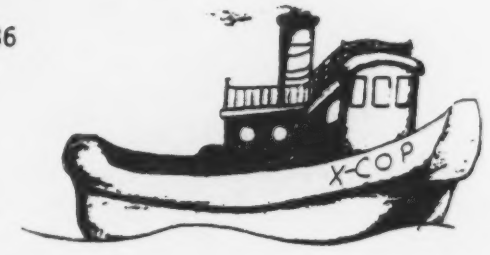
U.S. DEPARTMENT OF EDUCATION

A Forum for Teachers in
Rural Alaska associated with
the Cross-Cultural Orientation Program

College of Human and Rural Development
University of Alaska • Fairbanks
Fairbanks, Alaska

FALL/SPRING 1985-86



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This is an umpired journal. The articles contained herein have been reviewed by the following members of the editorial review board.

Steve Grubis
Ray Barnhardt
Barbara Harrison
Ernie Manzie
Karen Noordhoff

Special thanks to Karen Karlen for her typing assistance and to Lee Harris for editorial assistance.

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Hello, Hello

Winter is here and the long days of summer have surely being replaced by the long days in your classroom. I am sure some of you are saying "They sure didn't tell me about this," or "It's not like they said it would be." To these and other such questions and comments, we say: "WELCOME TO TEACHING IN THE BUSH!"

Here is the Fall/Spring edition of Teaching in Rural Alaska: Journal of Applied Ambiguity. This journal is one component of the Cross-Cultural Orientation Program. The purpose of this journal is to provide a forum for rural Alaskan teachers to share insights, concerns, curriculum ideas, teaching strategies, frustrations, complaints, and most important, laughter with other rural Alaskan teachers.

As you have discovered, one way or another, teaching in rural Alaska is slightly different than teaching in Peoria. We've tried to include several professional articles which may be of use to many of you in your classroom. We welcome your comments on these articles and ask for contributions from you, The Front Line Troops. Research (Grubis, S., and Manzie, E. 1985) clearly shows that successful teachers are the ones that swipe ideas from their peers. With this thought in mind, we have included a page of blank postcards to encourage communication among you and your colleagues. Send a card to someone and tell him/her what you've been up to, share a teaching tip or interesting story, set up a pen-pal exchange; the possibilities are endless.

As we told you during the summer, the development of the "Network," is a very important component of the X-COP program. It will succeed only with your active participation. So keep in touch with your colleagues and us folks here in Fairbanks.

As it happens.....

The X-COP Program

The Cross-Cultural Orientation Program (X-COP) is intended to confront the severe problems in Alaskan education of teacher attrition and cultural fatigue found in teaching native youth in remote village settings that are undergoing rapid political, economic, social, and educational change. The Cross-Cultural Orientation Program (X-COP) provides a nine credit, year-long university experience tailored to the specific needs of Alaskan educators.

The first phase of the year-long program commences in the summer during a three-week session on campus in Fairbanks. This phase revolves around job-embedded and job-related experiences. The participants review a wide range of problems they are likely to encounter in their first year on the job. Special attention is paid to cross-cultural educational issues in order to instill a sensitivity in participants who have had little exposure to the multicultural make-up of Alaska. Emphasis is also placed on developing a network of support among bush teachers through informal social gatherings. Research has demonstrated that this network is a factor in bush teacher longevity.

Phases II and III (fall and spring semesters) of the Orientation for rural Alaskan educators occur on site and consist of one course per semester. These graduate courses are designed for practicing teachers in a field setting, with numerous applied activities and projects built in. Included in Phases II and III are faculty clinical supervision visits to field teaching sites.

Other components of the Cross-Cultural Orientation program include an intensive one-week workshop held in December and a wrap-up and evaluation workshop in June. In addition to these workshops, a journal, Teaching in Rural Alaska facilitating intra-group correspondence, is published once a year.

Research reports on the program indicate that fewer teachers participating in the X-COP leave their positions at the end of the academic year than non-participants. Their assessment of the program seems to be moderate to high in most areas of the program content, and it is particularly successful in the areas of general orientation to issues commonly encountered in rural Alaskan teaching.

1985/1986

Dear X-COPers:

Sitting down to write you this note, I'm very aware you've been hard at work getting to know your community and students over the last 6 weeks or so, and starting your school programs. I hope your experience has begun well! I'm sure you have a whole new perspective now, compared to the possibilities you envisioned while sitting in the Lab School this summer.

I'm writing to introduce myself to some new folks and re-introduce my work to everyone. As most of you know, I'm working on a doctoral dissertation for a degree in teacher education. I'm very interested in how teachers learn to teach and, in particular, how they are prepared to teach in rural Alaska. I am hopeful you'll continue to be willing to share your perceptions and teaching experiences with me over this school year. Our summer conversations have been interesting and helpful to my thinking ... I've appreciated that.

Like Steve and Ernie, I'll be visiting some of you in your villages. I'm really looking forward to that! However, one aspect of my role in the program <u>is</u> unlike theirs; I'll <u>not</u> be involved in any way in the evaluation of your coursework. (And, of course, none of us are concerned with evaluating your teaching.)

I'll close, wishing you well, and encouraging you to keep on with your journals.

Best to each of you,

Karen

P.S. Please feel free to call and/or write:

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Fame and Fortune for X-COP

In July of 1985, the American Association of State Colleges and Universities (AASCU) announced that the Cross-Cultural Orientation Program had received the 1985 Showcase for Excellence award in the category, "Discovering New Ways of Training Teachers to Deal with Disadvantaged Youth." The Cross-Cultural Orientation Program was one of seventeen winners out of a total of eighty-three nominees on a national level. This award confirms what X-COP members knew all along, this program helps teachers new to teaching in rural Alaska.

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Editorial

BEAR AS TEACHER

by Steve Grubis

IN THE VERY EARLIEST TIME,
when both people and animals lived on earth
a person could become an animal if he wanted to
and an animal could become a human being.
Sometimes they were people
and sometimes animals
and there was no difference.
All spoke the same language.
That was the time when words were like magic.
The human mind had mysterious powers.
A word spoken by chance
might have strange consequences.
It would suddenly come alive
and what people wanted to happen could happen--
all you had to do was say it.
Nobody could explain this:
That's the way it was.

--Nalungiaq, Netsilik woman:
translated by Knud Rasmussen
from conversation

It is difficult for the modern western world to truly understand the Netsilik woman's account of life "In the Very Earliest Time." Today, our understandings of the world are in books, microfilms, computers, schools and universities. Other origins of information, especially from societies that lack technological sophistication and rich literary traditions, are viewed with skepticism. The possibility that "real" knowledge could exist outside of western institutions is basically doubted. We are all ethnocentric to a degree. There is nothing inherently wrong with a little doubt and healthy ethnocentrism. It is a natural human condition and there is no cause for guilt. However, wholesale repudiation of non-western constructs is another

matter. Excessive ethnocentrism does impede the possibility of westerners gaining insight from non-western peoples. This is unfortunate, for some of these (non-western) perceptions have implications for teaching and learning in classrooms.

Our technological world with its vast megalopolises and expansive transportation and communication networks has brought us great prosperity and profound dilemmas. Our many feats and material successes have not been attained without expense. One expenditure is the difficulty that the western world has in taking seriously the Netsilik woman's description of "That's the Way it Was." We have become much more specio-centric than the people "In the Very Earliest Time." Progress and civilization have shriveled wilderness and distanced us from opportunities for solitude and interaction with animals. Children learn about wildlife from Walt Disney films and perhaps a brief visit to a national park.

In our world, learning from other species is usually obtained from research conducted under controlled laboratory conditions. Observations of rats running through mazes or animal dissections are generally our level of interaction with other species. We do gain valuable biological knowledge and postulate useful human behavior and learning theories from these observations. Observations of animal behavior beyond the laboratory can offer much. Field biologists augment laboratory research; however, these data are limited by temporal constraints and lack application to other disciplines. I am suggesting that we expand the cognizance of our own behavior, by being more open to learning from other species. This is not a new concept, but rather one of the oldest. Man, through countless generations, has been extensively involved with animals and plants from the very earliest time. They sustained and nourished his body and gave guidance to his spirit. Nature provided man with lessons. The teachers were the animals and plants. The lessons gave form to our values. When we lose sight of the potential for learning from other species, we lose the magic that the Netsilik woman referred to, the magic that knowledge bestows on us.

I would like to share some insights into teaching, that Bear has guided me to. I have been a student of Bear for many years, although I have not officially enrolled or signed any registration forms. At times, I have been a frightened and reluctant student, but nevertheless a student. My teacher has convened

class on lonely trails, boulder-strewn creeks, clouded mountain crags and has even awakened me from sound sleep by chewing on my cabin door. The meetings have always been unanticipated and startling. Undivided attention must be paid to a teacher who can view you as a potential meal! It is only now that I am beginning to realize that I have been a student of Bear and Bear has something to teach. Some things that Bear teaches, human teachers could use as well. I would like to share what I have learned from Bear.

Bear makes use of well-worn trails that amble creek beds and roam the side of mountains. Bear wanders these well-trodden paths quietly feeding on his favorite plants, saxifrage and wild berries. These trails are Bear roads. Other animals, like caribou, wolf and moose use these trails, but in meeting Bear, Bear always has the right of way. Bear is not bound to these paths. Bear will leave the trail when his curiosity is aroused. Almost anything, just as with children, will cause Bear to become inquisitive.

Teachers also use well-worn trails in their classrooms in the form of methods. These approaches to teaching have been gleaned from research, learned in universities, or obtained from colleagues. Many of these methods have been successful. It is assumed that these techniques will succeed in the cultural context of village Alaska. Perhaps, but then again perhaps not. Our past actions guide our future actions. This in and of itself is fine; however, reiterating traditional and perhaps inappropriate educational methodology may not be wise. Educational methods need to be revised and enlivened continually. New trails need to be blazed and when these become well-trodden, new ones blazed again. Teaching techniques should encompass more than mere symbol manipulation. Critical thinking and problem solving must become daily activities for students. When the child's curiosity is whetted, the trail should be abandoned. It appears that opportunities for critical thinking occur more readily when traditional classroom routine is broken.

Classrooms abound with the extensive use of such traditional activities as workbooks or in the case of computers, electronic workbooks and drill. I am not arguing against workbooks and drill, but rather their abundance. These educational tools have their purpose, just as bear trails have theirs. Workbooks and drill are necessary educational supplements, just as a rear-view mirror on a vehicle is a necessary supplement. While driving, if you keep your eyes exclusively on the rear-view mirror you will always know where you

have been. But, most likely your journey will end in disaster. Vision needs to balance tradition. Alternative approaches to educational objectives, especially in differing cultural milieus, invite examination. Teachers should strive to keep one eye on the rear-view mirror and one eye on the road ahead. Teacher, like Bear, should wander from the well-worn trail of educational methodology and explore. Children, who are as curious as Bear, would be in favor of this.

When the teacher leaves the worn trail of traditional methods and begins to search the village context, he becomes a learner. Opportunities for teachers to become learners abound in settings that have an unfamiliar culture and environment. Our own ethnocentrism can retard the growth of this learning posture. Teachers new to the village scene often erroneously assume that the village is a simplistic community in contrast to their own complex one. An attitude that can enlighten educators and ameliorate other false assumations is, not to view the village as a "noun." Things can also be events. Villages are happenings. They are always changing. Alaskan villages are probably undergoing more rapid political economic, social and educational transformation than any other place in North America. Villages are more "verbing" than "nouning." The village, which is a reflection of the culture of the inhabitants, is alive and ever changing. It is a superb educational resource for the teacher who has discovered how to cultivate it.

Children in these villages have knowledge about their own setting. They can be the teacher's guide to the context. They know where the trails lead. Some know processes for catching, preparing and preserving local foods, the repair of small engines, regional history, etc. They know their home context. Teachers new to culturally different youth tend not to be familiar with what the youth already know. The curriculum and the methodology of the teacher are often based upon cultural assumptions that ignore what exists. It is sound educational pedagogy to base learning on what the child knows and proceed with the child's knowledge as the foundation toward the unknown. Knowledge of the child's background is crucial to sound teaching.

How can the teacher new to the village develop insight into the child's comprehension? Obviously, the village adults can lead the way, as well as the children. However, some teachers are restrained in using either the village people or their environment as an educational resource. Once more for

guidance, let us turn to Bear as teacher.

Bear is master of the wilderness. Other animals give Bear wide berth. Bear can lope up mountains and crash through massive alders with great ease. Bear is an incredibly powerful animal, yet has trouble distinguishing features beyond a few yards. His vision is very poor. Bear relies upon his ears and excellent nose. Bear's muzzle supplemented by his ears are one secret to his success. The winds reveal the world to Bear. The flow of air currents up hills and down rivers and creeks are Bear's roadmaps and signposts. It is from these that Bear comes to know the world.

It is difficult for humans to conceive how the world could be represented primarily through the nose. Generally, human beings use their five senses to construct reality. Yet, there is great variance in how the world is sensed among humans. This variety of realities is part of culture. It is just as puzzling for us to imagine how Bear perceives the world as it is to realize how another culture perceives reality. There are many ways to be cognizant of life. Other people's alternative perceptions are legitimate and workable explanations of phenomenon in their own context. Teachers new to a differing cultural milieu can facilitate their understanding of that milieu by withholding judgement. Not condemning the child's or adult's world is a way to nourish insight into that world. It requires the teacher to be tolerant and accepting of village life. What exists in the village can become the foundation for furthering knowledge and the catalyst for educational exploration.

The Netsilik woman said of the earliest times that, "words were like magic" and they "would suddenly come alive and what people wanted to happen could happen." Today, classrooms thirst for teachers with this magic. These are teachers who use educational techniques in the same manner that Bear uses trails in the wilderness. They forego traditional teaching methods when it is appropriate to explore other paths to educational objectives. These teachers' words are like a "spell," which can deepen the potential for youth. They can nurture youths' dreams of what could happen, so that it can happen.

Moose Eyes

by Clarence and Lillian Griffin

The room, low-ceilinged with plywood floor, was warm. The small iron stove in the corner was crackling and popping, too full of dry spruce. Against the walls were two old kitchen table chairs and a small wooden crate containing a worn canvas rucksack, a headlamp, a small ax and a box of shotgun shells. In the center of the room was a table and spread on it were several pieces of cardboard. On the cardboard was a sharpening stone, a fire-blackened pan, and the head of a moose.

Four men stood around the table. One was old, his face wrinkled and leathery. The other three were much younger, barely men at all. Each wore a heavy shirt, jeans or work pants, and sturdy work boots. Each man held a sharp knife in one hand. Two of the men carved chunks of meat from the partially frozen head, the other two were dicing these chunks into small pieces and placing them, along with small bits of blood-soaked cardboard that stuck to the meat, into the pan. The knife in the hand of the old man was the one that moved most rapidly and with the least hesitation. Long periods passed without talk.

One of the young men made a joke about an unseeing eyeball yet in a socket of the great skull. The other two young men laughed. The old man did not.

"Don't say that," came a suddenly stern voice of the elder meatcutter. "You can't make fun of animals that way. You talk about that thing that way and you might go blind yourself. My father tell me that. He seen it happen when he was young. Maybe all the moose go blind and then die. What you gonna eat then? People might get pretty hungry. You can't say these things no more."

With that, the old man spun the skull around and deftly cut the tendons and membranes that held the eye in place and removed it. He carried it into another room. The air was thick with his words for the young men. In a moment, the elder returned and resumed cutting without speaking. None of the

young men spoke or looked up. After some time, the old man quietly advised one of the young men on how best to remove the tongue. The young man did as he was instructed. They continued to work in silence.

THE SCHOLARS TASK

Striving for objectivity,
Stuffing the phenomenal
World,
    In
      A
       Bottle,
Holding it to the light,
Pontificating,
Articulating,
But never asking,
Pray tell,
Who is holding
The bottle ?

- Jack Hagwood

SUCCESSFUL SCHOOLING IN RURAL ALASKA

by Barbara Harrison

In the spring of 1984, a case study of the school in Manokotak, Alaska, a Yup'ik Eskimo community, was undertaken. In Manokotak, a high percentage of Native adults in the community and certificated teachers in the school described their school as "successful." The school had adapted to the local setting by altering teaching assignments, curricula, scheduling, communication patterns, and participation by Yup'ik community members in the practice of schooling and in the governance process. The adaptations began to develop in 1948, when the first school was established by the missionary's wife, and adaptations were largely the result of collaboration over time between community members and school personnel from outside the community.

In the spring of 1984, the teachers, principal, and community members were asked about their perceptions of the school. Nearly all felt that their school was successful -- because the principal, teachers, parents, and students worked together to make it successful. Nearly all the certificated staff felt that standardized test scores which were low by comparison with scores in urban schools were inappropriate measures of school achievement in their bilingual community. The teachers and the principal viewed the goals of schooling in broad terms relating to the future lives of the students they were teaching. They wanted their students to grow into adults who would be successful in the students' own terms. The teachers also perceived a wide range of problems still to be solved in their school but their perceptions of problems were not shared in the same way that their views of successful schooling were shared.

Although the residents of the local community maintained some control over the institutions of their community, they depended upon non-Native educators from outside the community to work with them in the development of their school program. Given the history of cooperation between local residents and outside educators in the development of the school, it is not surprising that

community residents and teachers described their school as successful because representatives from different groups worked together.

As the school was developing over time, the culture of the local community was changing. Part of the cultural change was the result of the introduction of the school. Individuals were acquiring Western culture at the same time that the school was adapting to the local culture. The culture of Manokotak in 1984 might best be described as contemporary Yup'ik. Acculturation was occurring, but many Yup'ik traditions and values were still maintained. The direction of the adaptation of the school in Manokotak has been toward integration of the process of schooling into contemporary Yup'ik culture. This process of integration is not complete, but with an ever-increasing staff of Yup'ik certificated teachers, it seems likely that the process will continue in the same direction.

This study suggests that schools which are viewed as successful in minority communities are not likely to result simply from changes in classroom communication, structure or method introduced by educators from outside the community. Special training for teachers from outside minority communities is an appropriate beginning, but, if the school is to be viewed as successful within the community, community members must participate in the design of more extensive adaptations.

It is important to note that the school program had been adapted to the culture of the local community, but that adaptation was not limited to the notion of teaching traditional Yup'ik culture in the school. Parents as well as school personnel were well aware of the changing social environment that children would confront as adults. The adaptations they made were intended to provide students with skills and knowledge needed to function in modern Alaskan life and in the future. However, instruction for the future was grounded in the traditional cultural values and patterns of the community.

The concept of multicultural education has become popular in the 1980's, but the concept, when applied, often is interpreted to mean teaching traditional

cultures in the school. There are major difficulties in this interpretation of the concept. First, middle-class teachers are not generally equipped to teach anything other than Western culture in school. Second, teaching only traditional culture in school may not be what is needed to equip culturally different children to deal with the challenges of the future. Schools in other communities may wish to base their program of multicultural education on the pattern that evolved in Manokotak where school personnel and parents worked together to provide schooling experiences which would reinforce the children's pride in their traditions while, at the same time, provide them with skills and knowledge for a future in a changing social world.

Industrial genetics in action:

Micro chips

JO '85

ELECTRONIC DESCRIPTION OF
POOR TEACHER

By Richard Pitown

Limitations on human potential are caused in part by educators with inflexible states of mind, static imprinted and conditioned neural circuits which create and preserve artificial and malfunctional states of perceived reality.

The Life of a Graduate Assistant

by Ernie Manzie

I turn the corner, my heart pounding like a jackhammer. I glance down and watch as my legs move like pistons. Twenty yards to go! I reach down deep for that final kick, and sprint across the imaginary finish line by my house. Not bad, I think to myself, four miles in twenty six minutes, ten seconds. Yes, another day as a graduate assistant is about to begin. I shower, watch the Today Show and eat my 100% natural breakfast, then off to work. As I enter the Gruening Building, I scoff at the elevator and bound up the seven flights of stairs. As I enter my office, my secretary hands me several phone messages and brings me a large steaming mug of decaffeinated coffee. Where the hell is Grubis, I mutter to myself. Here it is half past eight and the guy isn't in yet! I thumb through the messages from various X-COPers needing this or that. A smile comes to my face as I prepare to answer the pleas for help. All in a day's work I say to myself, and to think I do all of this for a measly $9,000.00 a year. Finally at eight thirty-two, Steve comes to work. "Just in time Steve, I'm out of coffee, would you mind?" "Not at all Ernie, sorry I was late again, my car wouldn't start." My eyes transmit my message to Steve non-verbally. "It won't happen again, I promise." My anger eases and I begin to laugh. "O.K., but hurry up with that coffee will you?" I spin around in my leather chair and reach for the phone. I am interrupted by my secretary who says, "The Commissioner of Education is on line one and the Governor is on two." "Take a message, I've got important things to do." She nods and leaves. I mutter about the bureaucracy and begin to call the X-COPpers. Yes, the life of a graduate assistant.

RINGGG

stairs stopping at the fifth floor to light up my last cigarette. As I walk on to seventh floor, the place is filled with activity. I sneak to my cubical which I share with Karen and the Sea Week staff. Wheeew, safe, I think to myself. As I pass the mailboxes, I poke my hand in mine, (located on the bottom right hand corner), and pull out a fist full of dust. Oh well, I didn't want to use the phone anyway, I think as I walk back to my cell, I mean cubical. As I sit down on my chair, Grubis is upon me! "Ernie, I need you to xerox 45 copies of this dictionary for me and I need it NOW!" I rise and make the long march to the xerox machine. Yes, the life of a graduate assistant.

When I Hear the Word, "Yup'ik" ...

by Peter M. Andrews
Bilingual/Bicultural Director
St. Mary's

When I hear the word, "Yup'ik" my heart expands and overflows with joy and pride.
I feel this way because I was raised on the barren ground of the great North,
With neither running water, nor a button to press for warm heat.
My bed was the earth.
My food was my mother's breast, berries, laborer tea, flour and oatmeal.
My toys were nature, such as: stone, sand, stick and mud.
My play partners were the puppies and the bugs.
I ate with my fingers, I went barefoot at most times.
I washed my hair with the running stream.
I combed my hair with my fingers.
I wore animal hide to keep me warm.
I had to rise early, I herded reindeer in the blizzard.
I carried water from the river bed, streams and lakes.
I caught fish for my food.
I carried wood on my back and in my arms.
I corded wood for my parents.
I got scolded by my parents as a punishment.
I sometimes went to bed without eating because there was no food.
I wore clothes that were made of animal hides.
I sang songs as I tended my father's herd of reindeer.
I rode dog sled from dawn till dark.
I rode dog sled through my trap lines.
I prayed to the Great Spirits of my People,
I respected nature because it was sacred to me.
I took part in my people's ceremonies.
I went to Eskimo dances, not for the fun of it, but to learn my ancestors' ways.
I listened to the legends being told by my grandparents.
The medicine man was my doctor, the herbs were my medicine.
I did not speak English for it was a strange language to me.
Gone are those happy days and no more shall I see,
But only memories will keep it alive for me.
The modern days have taken over,
But that doesn't mean that I am going to sit back in a rocking chair and watch my great tradition go down the drain.
Instead, I will fight for it all.
I will not let Non-Yup'ik degrade my people.
I will not kick aside a man, woman, nor a youth whose breath smells like liquor.
I will not laugh at an old Yup'ik who is not dressed decently.
Instead, I will extend my hand to them and help them live the way God wants them to live.
As life goes on for me, I will stand as a proud Yup'ik.
My language I shall not leave behind.
My traditions and culture I shall always cherish.
My chants and songs will ring in my ears as I walk on the road of life.
Friends, we the Yup'ik youth of today, let us not sit back and watch our great

heritage fade away.
Let us fight for our tradition, our culture, our legends, our colorful land, and our beloved people.
Be proud that you were born a Yup'ik.
Stand over your land with head up high in the air.
Do not be ashamed of what you are just because your parents do not understand the language of the Anglo.
Do not be ashamed of what you are just because you live in a mud house.
Do not be ashamed of what you are just because your parents or your grandparents do not wear decent clothes.
Do not be ashamed because your father and mother wear animal clothing.
All these symbols are signs of bravery, pride and love.
Some of you here might not know about our traditions and our culture, but I don't blame you.
It was our parents' duty to see that we keep in our hearts the great language of the Yup'ik, the great tradition of keeping our heritage which was passed down to us from our ancestors.
And to keep the beautiful culture, but they have failed to do their duty.
Now it is our responsibility to learn and to keep them all.
Today, you see hundreds of the Non-Yup'iks wear our jewelry, imitating our customs, and some even speak our language with great pride.
If a Non-Yup'ik can learn to speak our language with pride, I am sure that we as the youth of today can do the same and be proud of what belongs to us. I say these things because I was born a Yup'ik and I will die as a Yup'ik with great pride in my heart.

As if I never stepped,

Falling November snow

Obliterates my footprints.

- Roger King

TEACHING WITH SONGS - LEARNING WITH SONGS

By Charlie Luehmann

Singing is a traditional part of the American classroom. It is an enjoyable activity, and provides a relaxing change of pace. Unfortunately, this is where it usually stops. I say unfortunately because singing, and the songs we sing, provide a tremendous potential for learning that is quite easily tapped, and should be taken advantage of by more teachers.

The body of research into the relationship between songs and learning is small, but provocative. There is evidence that music enhances both short- and long-term memory, both of which are critical to the learning process. It has been my personal experience that children learn the words of songs faster and with less effort, and remember them longer than any set sequence of words, with the possible exception of some very memorable passages in literature such as "Fe, fi, fo, fum...." This is something advertisers have been aware of for a great many years.

Research also provides us with evidence that music can enhance a child's ability to perceive and produce the sounds, rhythms, and intonations of a language. This ability is a crucial part of language learning, both oral and written. There are several studies which show a positive correlation between auditory discrimination and reading achievement in children.

Teachers have long used singing as a means of providing children with a change of pace and a way to release pent up emotional energy in the classroom. Research supports this practice. Studies have shown that there is a significant gain in attentiveness and decrease in disruptive behavior in the classroom during musical activities.

A major concern of ours as teachers has to be the cognitive development of our students. Language and cognition are interdependent. Language is the primary way that children express their developing concepts. The ability to express

these concepts not only helps to strengthen them, but enables the child to receive feedback relating to them. It follows then, that if singing will enhance the child's language learning, it can also enhance his/her cognitive development.

Oral language development is important to literacy development as well as to cognitive development. Reading and writing can progress only as far as the limits of their oral base. Children who can't understand something they hear will not comprehend it when reading, and children will not be able to write something they can't say, at least to themselves.

Most children in rural Alaska come to school speaking a dialect of English very different from the dialect found in the schools. They come to school having had very little experience with written language and literacy. Many schools tend to ignore these facts. When the children enter school they suddenly encounter a dialect which is much more complex structurally, than the one with which they are familiar, and which uses a much larger, unfamiliar vocabulary. They are put in a reading program, sometimes early as kindergarten, and are expected to begin processing written language before being given a chance to become familiar with either written language or the oral dialect of the school, which is the oral dialect most like written English. This situation is very threatening to many of these children, and causes them to fear and dislike reading, especially in a basal reading program where performance (reading aloud in front of others) is a daily occurrence. It is no wonder so many of them have problems with literacy.

Songs have much to offer the teacher who is trying to help his/her students develop their oral language. Singing is a non-threatening, non-competitive activity. It allows children to practice in a group and gain competence before performing individually, without the risk of personal embarrassment, and there is probably nothing as inhibiting to language learning as fear of incompetent performance. Most children's songs are part of the oral tradition. They have stuck with us for many generations for one reason - they are much loved by children. They, like good literature, embody universal

human concerns and are able to transcend cultural boundaries. They are relevant to and can be enjoyed by children from all backgrounds. They have long been used to transmit culture to children. The language is designed to be highly memorable and to have a lasting effect on development. They are among the most powerful forms of human learning, and much of their power comes from the security children feel from the repetition, familiarity and universality.

Children need much repetition in language learning, and need to hear and produce much oral language before they can be expected to become competent users of the language. One of the most difficult tasks of teaching language to a large group of children is to provide each individual with enough practice in using the language. Unison situations, such as singing, are the most efficient use of time in this context since they allow each child massive amounts of practice. Songs provide children with mature oral language which is easily learned and willingly repeated many times. I know of no way to get children to willingly produce and practice as much mature oral language as by singing songs. Children not only sing the songs they learn in the classroom during singing time, but at recess, in their sociodramatic play, and after school as well.

Songs also foster good listening habits and can be used to build listening skills in structured listening activities. Songs combined with movement provide an ideal vehicle for combining conceptual development with language development. As the children go in and out, over and under, touch their nose, elbow etc., they experience and learn the concept, develop vocabulary, practice listening, internalize the sounds and rhythms of the language, and do so willingly and joyfully.

Most educators agree that children who have stories read to them at home become the most successful readers at school. Reading stories to a group of children in the classroom has many of the same effects, but due to the large numbers of children and small size of the print, does not allow the teacher to call attention to the printed words. Thus, the children in this situation do

not become familiar with the conventions of print such as left or right, top to bottom, etc., and may not even develop the insight that the message is carried in the print. By printing songs on large chart paper the teacher can, through careful pointing, call attention to the print, helping children in the beginning stages of reading. There should be occasions every day when beginning readers, at the moment they hear and vocalize a flow of language, see the language in printed form.

Children in the beginning stages of reading decode written language into oral speech. This is a tremendous job, especially for the child who is unfamiliar with written language and whose dialect is far removed from the school dialect, and thus from written language. When encountering written language in the classroom these children are being asked to read a language which is lexically and grammatically unfamiliar. Until they gain the necessary exposure to written language by hearing it read aloud, and this takes a long time, they have only their knowledge of oral language to help them learn to read, and until they become familiar with the oral dialect of the school, even this is of limited value. These children are in a predicament. They must become familiar with the oral dialect of the school and with written language. At the same time, since we put them in a reading program in the first grade or earlier, they must process large amounts of written material in order to build up their store of sight words and develop their word recognition and word attack skills to the point that they become smoothly operating automatic functions, enabling the children to become fluent readers.

Basal readers approach this problem by using a controlled, repetitive vocabulary of high-frequency words which is characterized by the the absence of nouns, verbs, adjectives and adverbs - the most meaningful part of the language. This approach does little or nothing to develop children's oral language, and deprives the written language of much of its meaning, which makes the use of context cues relatively nonproductive. Very little comprehension takes place since there is very little to comprehend.

Songs used as beginning reading materials, offer a much better way out of this

predicament. They are structurally much closer to oral language than basal readers or trade books. Since the child has sung them several times, the language is familiar. They contain structures which are larger than sentences, such as repetitive, cumulative or cyclic plots, plus rhythm and rhymes, which add predictability and help the reader decode. They eliminate the need for a controlled vocabulary, and the resulting trivialization of language, while allowing children to process large quantities of written language, provides them with the repetition they need and with many satisfying, meaningful and successful reading experiences.

Songs written on large chart paper can be read by the whole class while singing, again a very efficient use of time. The teacher can write the words on pages for the children to illustrate, either as a whole class or individual activity. I find that children love these books and read them many times. The songs can also be put on audio tape and used as a read-along activity. They can be used to teach a directed reading lesson as is done in a basal reading program.

Language learning is an integrative process. We learn language as we learn about our world, and vice versa. Our knowledge is drawn from our experiences within our environment, and is synthesized into a harmonious body through language. Language is a part of all subjects, and helps bring meaning to them and tie them together. Language is integrally related to the arts as well. Many arts contain language, and those which don't serve much the same purpose -- the expression of ideas.

Educators are, in general, segregators. We tend to segregate in terms of the curriculum. We segregate language, subjects and arts from each other. We also segregate children. We segregate them into ability groups, which tends to segregate not only in terms of ability, but by socio-economic background as well. We do this in spite of the fact that an integration of language, subject matter and arts brings added meaning to education as well as a much more efficient use of time, and in spite of the fact that much of the learning children do is facilitated by peers who have mastered the skills the child is

working on or by peers who are culturally and linguistically different from the child. In this way, schools reap the disadvantages of numbers while missing out on the advantages.

Songs can help the teacher integrate both the curriculum and the students. Children of all abilities can sing and gain in oral language. When singing and reading the words from a chart or book, all children can participate and draw from the experience at their own level. Songs, in and of themselves, embody language, art and subject matter. They integrate well with other arts such as dance, movement, painting, drama, etc. They integrate well with subject matter as well. They are a natural vehicle for many beginning mathematic activities, can add to a science program, and are to social studies as peanut butter is to jam.

Songs as folk literature can help students empathize with people of other cultural and linguistic backgrounds. They deal with universal human concerns and the ways in which others handle them, helping children understand how people are alike as well as different. By helping children understand and empathize with other peoples, their cultures and language or dialect, they can also help promote a life-long interest in reading.

Songs are probably one of the most unexploited resources available to educators. They have much to offer the classroom teacher at all grade levels. Through their strong, wide appeal to children, their use in the classroom can help assure us that much vital and joyful learning is taking place.

Sony Wokman

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TO 85

Arrigetch

by Frank Keim

Like eagle's talons
jabbing upward
and splashing the clouds,
their granite spires
dominate us
as we wander slowly
across mountain tundra
around
ice rocks and frozen boulders
and flower meadows
wild with mid-summer color,
upward
into the giant ice maw
of their glaciers,
upward
along raw moraine hills
scraped and
pushed and
shoved
by a million years of snow
falling and freezing and flowing
down to the melt line
much further
down...

we're stepping over
freshets of sweet tannic tundra water,
stooping
and
sucking deeply
but gently
to enjoy the prick and ache
of its cold purity...

for an instant the breeze stops
and frenzied fists of mosquitoes
home in on us
and

as suddenly
are whisked away by the glacial wind--
pretty annoyances
in the middle of such
as this...

climbing up higher
above
the valley blur below,
the mountain walls
steep
and somber in the grey mist

hemming us in
almost claustrophobically...
but momentarily
we glimpse through a ragged hole
the box ends of deep canyons,
the mysterious side alleys
and black shadows
of other canyons
tempting us to follow them to their visceral snows

I turn my eyes
down again
to the moist tundra
and the mats and sprays of mosses
and saxifrages and campeons,
dryas and daisies
and forget-me-nots,
reminding me of other times,
of other walks
more timid than this one.

Arrigetch.
The name is right for you--
fingers outstretched...

"Take two Aspen
and call me in the morning"

JO 85

30

CONVERSATIONS AT THE BOATEL
or
WHAT IS CULTURE?

by Ernie Manzie

It was the end of a long day of classes at the University of Alaska-Fairbanks. I decided to stop at the Boatel for a cold beer and unwind from the theories, studies, and research papers that had filled my mind for the past few hours. I always liked the Boatel because of the relaxed atmosphere and friendly people found there. I ordered a cold beer and sat down at a table in the corner of the bar. I was just starting to read my paper, USA Today, when three strangers came and sat down at the table next to me. I could tell immediately these gentlemen were "Bush Teachers" here in Fairbanks for a conference, which, rumor had it, would give the participants all the knowledge there is to know concerning how to keep children on task. I decided to put away my paper for the time being and listen to the conversation going on at the table beside me. Moe spoke first, "Isn't it great that our districts sent us to this conference?" "It sure is," said Larry. "You know I always like to get back to the 'Real World' and have a cold beer," added Curly. So here they were, three "Bush Teachers" in for a few days to learn everything about time-on-task and to have a few cold ones. I thought to myself, this conversation is going to be an interesting one.

Moe had a long drink from his beer, took a deep breath and began to speak. "You know what bothers me the most about teaching in the bush, it's that the people in my village are losing their culture." "Why do you say that?" asked Curly. "It's very plain to see," said Moe. "I think of culture as something that's visible, like 'artwork, dancing, law, customs, and habits acquired by a human as part of a society.'" This reminded me of Tylor and his definition of culture, I thought to myself as I sipped my beer. "I've lived in my village for three years now, [I wanted to interrupt at this point to add that this, of course, didn't include summers or Christmas vacation], and I never have seen anybody doing Native dance, or making baskets like they used to. Now all the kids want to do is listen to their Walkmans, play video games, and order

from the L.L. Bean catalog. It's sad to see their culture being destroyed and the elders not doing a thing about it. I'm doing my part though, I've started a sled building class for my high school students." Moe pounded the table and continued, "You know, I went out hunting with a friend of mine from the village and all during the trip, I'm thinking to myself: Here we are in a boat ordered from Sears, with a sixty-five horsepower motor from the AC Store, and using guns bought by my friend with his Permanent Fund Dividend Check while he was in Seattle. Hell, their culture is just about gone. You want more proof, let's talk about their language. The only people who speak the Native language are the elders and they won't be around much longer. The young adults and the children can't even understand it, much less speak it. We all know that language is a critical factor in transmission of culture from one generation to another." This was the first thing to come out of Moe's mouth that I could agree with. "Once the language is gone so is the culture." I had to question that statement. While I believe that language is a critical component of a culture, it is not the only one. Meanwhile, Moe just shook his head and slowly took another sip of beer.

"I think you're not looking at the whole picture, Moe," began Larry. "You seem intent on only looking at patterns of behavior that can be seen. To me a culture is that and more. I see it as explicit and implicit patterns of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may on the one hand, be considered as products of action, on the other as conditioning elements of further action." A smile came to my face when I heard those comments from Larry. I knew he was defining culture as Kroeber and Kluckhohn had in 1952. "When we look at your idea of culture as compared to mine, one difference stands out." "What's that?" questioned Moe. "You seem to be looking outside the individual for signs of culture, almost to the point of ignoring the individual person. I think it's important to identify, if possible, the invisible aspects of a culture. Just because you can't see it, doesn't mean it's not there. Now, I'm not saying that Native dancing or

artwork has nothing to do with culture, but I am saying that just because these practices aren't going on in your village, doesn't mean that their culture is gone."

As Larry spoke, I remembered a comment made by a friend of mine from Hydaburg. She told me that her father had no qualms whatsoever when he had made a choice between using a gun or a bow and arrow to hunt. When guns became available, he dropped his bow and arrow quick as a flash. He said that just because he used a gun, didn't make him less of a Native. What did happen when he began to use a gun was that he got a hell of a lot more food for the family!

"Now, I know you're going to ask if it is possible to identify such things as values and their relationship to culture. My response is, yes, we can, but we have to take care in such studies," Larry spoke confidently. "One very important danger in such studies concerns what's known as the 'emic versus etic distinction.' Research conducted with an emic perspective studies the culture in its own terms. It utilizes research from the culture in question so that results which may have no meaning to an individual from outside that culture will not be dismissed as irrelevant or unimportant. Instead, research using an etic approach looks at several aspects of many cultures and then attempts to put it into a general hypothesis or theory. I'm sure that you will agree that when looking at a culture for such things as values, an emic approach should be used. I think that there is much more to your village and its culture Moe, than you're aware of."

When Larry was done speaking, the topic of conversation turned to the New York Mets and their weak pitching after Gooden and Darling. The consensus of the group was that the St. Louis Cardinals had too much speed and a better remaining schedule and that the Mets had blown their chances by losing too many close games during the month of July. After a few minutes of discussing the pennant race, it was suggested by one of the group to order up another round of beers since the conference didn't start until 10:30 the next morning. Besides, Curly had not said a word though Moe and Larry discussed their ideas of culture. I had a feeling that Curly was about to hold court.

The round of beers came to their table and just as I had expected, Curly took the floor. "Now I've been sitting here for almost an hour listening to the two of you discuss your ideas about culture. I think it is important to mention a few facts before I tell you what my theory is. FIrst, there are well over one hundred and fifty definitions of culture so there's a lot of disagreement over just what the hell we're looking for when we try to look for 'culture.' But there are a few characteristics of culture that seem to be common in all theories." Curly grabbed a napkin from under his drink and scribbled the following down:

1. Culture is shared.
2. Culture is learned.
3. Culture is transferred from generation to generation by the use of symbols, (language, art, economics, etc.), and culture is integrated throughout the society.

Underneath that list, he wrote what he claimed were three paradoxes of culture.

1. Culture is universal yet unique.
2. Culture is stable yet constantly changing.
3. Culture determines life choices yet is for the most part held unconsciously.

Curly finished writing, passed the napkin to Moe and Larry then continued. "It is important to look at three terms which are often related to culture and cultural transmission. The first is learning, a characteristic making us human. We all can learn to some degree. Second, is education, not education in the sense of going to school and all that is identified with our Western notion of education. No, to me education happens when culture is passed on from one person to another in either formal or informal ways. The third term is schooling, the conveyance of one type of formal learning occurring in a specific institution." At this point Moe spoke up, "I understand your mentioning the common characteristics of culture and the paradoxes of culture,

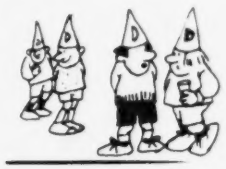
but what does learning, education, and schooling have to do with the present discussion?" "Well," said Curly, "we all agree that there is a culture in your village, even though you claim it's barely there. I think it's important that you understand how culture is passed on from one individual to another. It also might help you, if you decide to study the culture in your village to find out why it seems not to be passed on to the next generation."

Gazing at Curly, I saw a look of determination on his face (which might have come from his having to sit and listen for well over two hours to Moe and Larry). He was going to drive home his theory about culture if it took all night. (That would be fine as there was plenty of beer and it was the first time they had been in the "Real World" since last summer. Besides, the conference didn't start until 10:30 a.m.) "I tend to look at culture from the point of view of Peter Ossorio. Let me explain it for you. Ossorio looks at what happens when people's basic human needs go unfulfilled. He's interested in how personal characteristics (or PC's) fit social practices (or SP's). He thinks of PC's as individual traits, attitudes, interests, style, abilities, knowledge, and values, or if you're into "Cross-Cultural Lingo," P = T, A, I, S, A, K, and V." Curly continued, "These PC's allow the individual to participate in social practices (SP). By the individual's participation in these SP's, each person is able to fulfill his or her basic human needs (BHNF). Using an 'emic' approach, like Larry suggested, we could identify personal characteristics. Next we want to understand how PC's are passed on from one generation to the next. (Larry and Moe now understood why Curly had mentioned the terms learning, schooling, and education.) Then we can get a good understanding of the culture that we are looking at."

Curly was on a roll now. "By looking at the PC's, we can look at the very fabric of a society and identify the abilities and knowledge deemed important in that society and the styles judged as appropriate. By looking at a society's social practices, we can identify which behaviors are accepted within that society and how much variation is tolerated. Inappropriate behaviors can be named too. And by understanding the relationship between the PC's and SP's of a culture, we also can find out what happens when basic human

needs go unfulfilled (BHNUF). Yes, by using Ossorio's terminology we really can take an in-depth look at a culture."

Just as Curly finished talking, a call came from the direction of the bar. "Last call!" Moe, Larry, and Curly let out a laugh. "Well, we timed that just right," said Larry. They quickly finished their beers and headed for the door. I just sat in the corner trying to digest all of what I had overheard for the past three hours. It seems to me that like Moe, Larry, and Curly, everyone has his own notion of culture, influenced in part by the culture that he lives in, including both the large body of what we call Western culture and the culture particular to one's family or ethnic origin. Of the three points of view I overheard, I tend to agree with Curly. His approach seems less intrusive and demanding than Moe's. This is not to say that Moe is not sincere in trying to understand the culture of the village where he works. The idea to offer a sled building class may be motivated by a sincere desire to help solve a problem Moe thinks is real, but it is cosmetic at best. Larry's ideas concerning culture and how to identify it, seems more in line with getting to the "guts" of a culture. Curly offers a way to identify some of the concepts that Larry talks about. As I turned all this about in my mind, I remembered my original purpose for coming to the Boatel, I opened my paper and checked the Met's boxscore.



The results of the latest research findings on rural education indicate that the variables vary too much and the constants aren't as constant as they seem.

Yukon Delta Meanderings

by Joan Waser

The ground continued to rise under my feet as I made for the crest of a high bluff. From that vantage point I could watch the sun melt into the Andreafsky River valley with a rich array of molten golds and reds. The colors had a soothing effect on me after my first long winter as an English teacher in an isolated rural village.

My gait was loose and easy as I strode across the tundra. On this late April evening the ground was still frozen, the plants stiff and crusted with snow. The lingering twilights convinced me, however, that spring, with its much desired warmth, was not far off. An internal restlessness accompanied its approach; more and more frequently, I found release in long exploratory rambles across the Yukon Delta countryside.

Throughout the winter, the river and back-water sloughs had attracted my attention. I had disregarded the high bluffs and ridges because of the frigid winds and the difficulty I had in walking on the tundra. Once I began to venture forth, though, it didn't take long to accommodate my steps to the rolling contours of humps and bumps and winding trenches which riddle the terrain.

My spirits were buoyant on this particular evening, due to a successful day of interacting with people. It occurred to me, as my feet adjusted to the rugged ground, that learning how to hike on tundra had many parallels to working in an Eskimo village. The analogy may seem old, but let me explain further.

To walk on the tundra one must be continually adjusting his/her step. I had a good deal of trouble, initially, as my usual, measured pace was thrown out of kilter by the sponginess of the plants and the uneven surface. In a sense, I also had to realign my step when first arriving in the village. Confronted with the challenge of interacting with people whose attitudes and behavior were so different from mine, I modified my approach.

When covering new territory, whether it involves the terra firma or Yupik

Eskimos, one has to work with what s/he has. I can no more exchange my short legs for long ones than I can trade my hyper characteristics for mellow ones. In my opinion, it is essential to be yourself with your students, their parents and other folks in the village.

I didn't realize it at first, but the wide range and frequency of my facial expressions engendered various reactions, such as humor, on the part of the Natives. I couldn't hide my confusion, bewilderment or astonishment from them, but they also had access to my empathy, attentiveness or enjoyment. One of my students liked to jump at me from behind corners to startle me, but he also drew pictures for me and would watch my face closely when giving them to me.

A crucial aspect of hiking in a new area is to be alert for potential hazards. If I'm heading for the woods and notice a cow moose with her calf are in the way I won't think twice about deviating from my path. An angry moose, after all, isn't beneficial to one's physical health. Certain situations in a village can also mean trouble. I learned to choose a new path when my ideas or beliefs were likely to cause a serious confrontation. This sort of trouble is more difficult to detect; thus it is vitally important to maintain a cautious, sensitive approach to potentially difficult issues.

I'm like the bear who climbed over the mountain to see what was on the other side. In my role as a teacher curiosity often led me into unique circumstances, while being open to the experience would help me to fit in comfortably. Taking a "steam" can be a social event in the village. When one of my women friends invited me over for one, I eagerly accepted. Little did I expect the mutual eagerness of the Native women to get to know me. I imagine they were also interested in observing how the new teacher fared when taking a steam...and I didn't disappoint them. They were just settling into a lengthy gossip session, and I was already a wet noodle on the floor. Nevertheless, the entire venture was eventful, not only did I emerge feeling clean, relaxed and healthy, but I had also gained the approval and beginnings of acceptance from the women I was with.

A walk on the tundra generally left me feeling refreshed and exuberant. One

of the teachers I worked with enjoyed hearing about my journeys and as the winter waned he accompanied me on a few jaunts. Worthwhile experiences and ideas need to be shared, especially when they serve to improve perspective or alleviate tension. Insights into productive methods and creative approaches will have extended benefits when they are communicated to other educators.

A stroll on the tundra imparts another advantage, besides allowing me time to meditate on my role as a teacher. It provides the opportunity to look upon the country as it appeared 50 or 100 or 200 years ago. For me it provides a sense of continuity in the changing and troubled world of the Yupik Eskimo. The land and the people are connected, and by exploring one, more is revealed about the other.

Puff can work.
Spot and Tim can work.
Come, Mother.

X-COP GRAPEVINE:

As a public service for X-COP students we pass along this vital information for your reading pleasure.

Gary Williams and Bob Ramponi have opened an engine repair shop after their trip last summer to Tok.

Gene Guptill has written a book called, "Why not to park your truck in a fire lane" or "Where did my vehicle go?"

The Boatel, recently redecorated, reports business down 27% since certain X-COP members left town.

If you need bananas contact Dorothy Jorden or Joyce Shales in Panama.

Rod Weston has created a new course for his students called Hot Springs 101.

Several talent scouts were very impressed with Chris Colvin's dance routine in Fairbanks last summer and wish to take the show on the road next year.

A new book is out by Glen Ward titled, "Don't ring the bell above the bar."

In a close vote, Steve Grubis edged out Ernie Manzie for Best Dressed Teacher in the Fairbanks area. Prince was a close third.

Bob Winston has won The First Annual Akiachak Banjo Picking Contest. Congratulations Bob.

Patricia Burkey, drawing on her summer learning experience, has opened a coffee shop in Kake.

Hans Boenish has been nominated for the Fastest Diaper Changer Award in the Northwest Arctic School District.

Hans also has listed with us the following items for sale:
-- one pair of slightly used crutches (great for making people get you coffee)
-- one pair of Michael Jackson look-alike gloves which also can double for racecar driving gloves
-- one red striped cane, good for keeping students on task

Suzy Guptill has been selected as chairperson for social affairs in the village of Manokotak.

Diane and Donna Mucha have opened a new travel agency specializing in around the world tours with extended layovers in Fairbanks for the summer. Contact them in Wainwright for more information.

Ted Hallum and Brenda Cox are at impass over the crucial issue of which is the

better football team, the Sooners or Cowboys.

Best tan of the summer goes to Tom Withington who scored an 8.567 out of 10. Congratulations Tom, all that hard work paid off.

Arguments were heard during the December meeting in Anchorage in the "Battle of the Books" between Chris and Ernie.

Congratulations are in order for Bill Radtke on his selection to "Who's Who for Pipe Smokers."

News from the Yukon-Delta is that Jim Vait continues to ride his bicycle from his home to school. It seems old habits die hard.

Noted fight promoter, Bob Winston,is searching for talented X-COPers looking for a second career in the ring. He will financially back and train you. If interested contact Bob in Akiachak.

Questioning the Teaching of Reading

Many teachers wonder: How should I teach reading in my classroom? I have a basal series which the district has adopted because it meets the objectives outlined in the curriculum guide. However, is it enough? Does it really address the needs of my students? Should I supplement the basal series with other materials? If I do supplement the basal, what should I use? There are no easy answers to the above mentioned questions. The following article by John Manning, President of the International Reading Association, discusses basal readers and their use in the classroom. While the article may not answer all of the above questions concerning how to teach reading in the classroom, it does raise some interesting points to think about.

There are three components to the contemporary reading lesson: a written vocabulary to be learned; a story or selection to be read either orally or silently; and reading skills to be acquired and practiced. Although the sequence of these lessons has not changed significantly over the years, the content of two of the three component parts has changed dramatically.

It is entirely proper that the content of basal reader stories has been changed to eliminate stereotypes. The other change in content and emphasis, which needs to be gravely questioned, is in the skill component of lessons at all grade levels. The amount of skill instruction taking place in the schools is, in my view, entirely disproportionate to that necessary in learning to read. Many bright children do not need this skill instruction, and many lower ability children do not understand the language used to explain it.

As teachers of reading, we must reduce the number of skill practices that are meaningless, overly repetitive and dulling. The higher mental process reading skills of the developing and mature reader are best attained in school as they are attained in homes and in libraries...through poetry and drama...through short story and novel. Children learn to read fluently by reading.

The skills problem is not exclusively the fault of basal reading programs. The publishers respond to the expressed demands of teachers and schools. Although the exact cause of this skill overkill is somewhat elusive, one

cannot ignore the fact that all too many teachers of reading are becoming managers of material, shifters of paper and collectors of the inconsequential. In addition, entirely too many classroom instructional procedures are being dictated by management schemes and testing programs of very dubious value and worth, and by administrative decisions far removed from the dynamics of classroom practice. As teachers of reading, we have been led to believe and at times forced to accept the notion that accountability is to be found in numbers, percentile ranks and grade equivalent scores.

There is an unfortunate and misguided zeal on the part of many educators who support the cause of "basic" education. In a leap of misdirection, they have equated basic education with "basic skill" instruction in reading in the schools. With encouragement from legislators and parents who are justifiably concerned about education, various skills accountability designs and schemes have been implemented in the schools. Although the intents are good, the means which the schools are using to attain these goals are, in my judgment, clearly wrong.

There are two major thrusts needed to redirect the school reading curriculum away from the restrictive and confining testing programs which currently define them and toward a more intelligent and purposeful educational goal. First, reading researchers need to discover and validate more enlightened measures of pupil reading achievement. We need tests and measures of applied skills in reading performance.

Secondly, schools need to increase the time available for children to read to themselves and to others, and for teachers to share books with children. We need to make the reading of the story the ultimate goal of the reading lesson, not the skill instruction which follows it.

I offer the suggestion that school may very well be the last refuge for children to engage in purposeful leisure and recreational reading. And I, for one, encourage that sanctuary.

The reading teacher as scholar needs knowledge of reading methodology and instructional practice. Method, properly understood, is that unique, highly subjective affectively charged condition that occurs when **this** teacher interacts with **those** students using **these** guidebook or manual procedures. These procedures do not teach, and they do not instruct. They do not in any manner take into account the two most critical variables of instructional process, the dynamics of the teacher and the learner.

I perceive two basic problems in our present instructional practices. First, the instruction is basically socratic. It begins with a question, proceeds with a question and concludes with a question. Secondly, the procedures we employ in teaching children to read in our schools are essentially bi-modal. That is, the procedures assume the attentive eye and ear of the learner. But many children come to our schools without having learned to attend to print with the eye nor to language with the ear. For these pupils, the bi-modal instructional procedures found in most developmental reading programs are clearly inappropriate and ineffective.

The major research efforts still to be completed in the schools are in the areas of teacher instruction and learner/teacher/text interaction. In my view, there are two reasonable and common sense solutions to these conditions which can be applied by sensitive teachers of reading now.

First, we must apply those methods which translate the existing socratic questioning procedures into more direct teacher instructional processes. In short, we must ask far fewer questions during the reading lesson and provide more appropriate modeling behaviors in our teaching. As teachers of reading, we must do much more reading of directions and text during the reading lesson itself. Children learn to read in school in exactly the same manner that they would have learned to read at home on a mother or father's lap. Children learn to read by learning to visually follow along with print as the fluent reader reads.

Secondly, we must implement methods which will actively involve the learner

during the time that the reading instruction is proceeding. We must continue to search for ways to engage the student through printing, writing and other overt responses so that the learner is more directly and responsively involved during the reading lesson.

Yet, schools are more than basal readers and pencils; schools are places of people, of great hopes, high expectations and achieved promise. They are places of human emotions, psychological needs and spiritual values. They are places where intellects are aroused, ideas thought and shared, sensitivity explored and character developed.

As romanticists, we need to immerse ourselves in the world of books, stories, poetry and drama. We need to know the literature that is appropriate and appealing to those who come to the schools. We must ourselves be well-read, so that we may use the literature and history of our birthright as teachers to inform, to entertain and to inspire.

Above all else, teachers of reading must demonstrate familiarity with that literature which has guaranteed personal liberty and intellectual freedom for all who have known it. We need to be ever alert to the uses of language in our school and public lives and in our own personal ones.

As teachers of reading, we must understand and accept why students communicate as they do. Equally important, we need to teach our students other appropriate forms of language. That we are teachers of reading demands that we are teachers of language in the fullest sense of the term.

The greatest gift we can give to the children and students who come to our schools is an unbridled romantic love affair with language and books in historical context and literary form. It is that gift which shall remain long, long after the sweet, gentle memories of school have dimmed and faded forever more.

Excerpted from an article by John C. Manning, which appeared in Reading Today, June-July, 1985.

Are we ready? Let's start National Geographic Tour #23: Newtok, Alaska.

by Mark Massion

First things first! I like this place; but, I just got through glancing at a copy of Ann Fienup-Riordan's Nelson Island Eskimos in which Newtok is described as the "smallest and least advantageous located village (in the Nelson Island area)...surrounded by flat, soggy wilderness, tundra, moss, berries and show and sink lakes." Hmmm-- now, that makes me wonder. Maybe I should ask for hazardous duty pay or at least refuse to step outside for the remainder of the school year.

After reading Riordan, I can't imagine why anyone would live in this area. So I guess I will just trust my senses and the fact that there are a lot of satisfied locals around. This entire area is prime berry picking country. The fishing is good and birds fill the sky. One doesn't have to go far to hunt seal or walrus, and last winter produced a record mink harvest. This is an excellent spot to practice a subsistence lifestyle and that is what still occurs; although serious change is fast approaching.

Newtok is still relatively small: about 180 folk, the majority of who trace their roots back to the village of Kayalivik which is about ten air-miles away. Newtok came into being somewhere in the late 1940's or early 50's. There are various reasons given for its creation, the chief of which are "Kayalivik used to flood on a regular basis," "the supply of barge could not get to it," and "there was not a suitable site for a school." You be the judge!

By the 1960's, Newtok had a stable population. People were still living in sod houses and packing up in April to move to fish camp. In 1974, there were probably about 100 to 110 steady residents. The Bureau of Indian Affairs had built wood-framed housing surrounding the School/Clinic/Post Office. The BIA site was and still is self-sustaining. It had its own generators, well, and sewage system.

Newtok is still considered "traditional." Men hunt, fish, and trap to provide for their families. Talented basketweavers and skin sewers are easy to find.

Children are fluent in Yupik and most of the elders do not speak English. Most importantly, doors are open to all and hospitality is the accepted norm. As in any other village there are problems, but none that make me feel uncomfortable.

In the future, I suspect that Newtok will continue to grow and prosper, as it appears to be well past its "least advantageous" stage.

Moon Boots

Peer Teaching

by Robert Mulluk Jr.

During my first period class (Reading Mastery), I put the students on their own and gave them their assignment to see what kind of reaction I would get.

I had three students finish their homework right away and sat looking around for a few minutes. Eventually they approached me to see what they could do, so I instructed these three students to get a lower or slower student and help them to do their work. It was the first time all the assignments were done.

In fact, these three students were good workers all day. One parent approached me and asked what kind of teaching her child did that day. It was a way to get the mother involved for the first time. I have these three done every day and they are usually the first ones to be completed with their work.

My second situation is when we play basketball, either during the lunch period or after school. I have one student who is academically low, but when we play basketball, he is good at it. He walks in the basketball court with confidence, and this is one section of the day that he is comfortable and sure of himself. In fact, I have this student on our basketball team. I coach eight students and we just started playing games during the weekends. We played our first game last Friday. He is the only player that I rely on, because my other players are not that good. Most of them can barely dribble or shoot a basketball. So I set up plays that he could do and he scored most of the points. He was so happy and feeling good that he stated how much he appreciated my helping him. He also has been working hard on his academic work since the basketball season has started.

I always knew that I had an advantage over the new teachers in terms of knowing how each student acts, thinks, and feels during the day, since I am of the same culture. I have studied how long it takes a new teacher to adjust to his/her environment as well as his/her physical environment. It averages to about six months, that's if they try to make the adjustment. If they don't, it will take longer.

I have known teachers to lock themselves up right after school because they are

afraid that someone might do bodily harm to them. When we were growing up, we thought the techers were super because we never saw them make mistakes, much less see them during community activities. We also use to wonder if they ate.

When I started to teach I went out to recess with my students and sometimes ate lunch with them or I would help serve during lunch time. As I taught that year, I got to know all the elementary students. I also had students coming up to me for advice rather than their regular teachers. Then I got a response from the teacher, "How did you do that?" "Why is it they go see you first?" But by showing yourself at public events, you get to meet them at informal settings and they know you exist beyond the classroom.

What I try to do in my classroom is to set up the classroom to where I could help the student beyond what I am expected. I have an open door policy. If they have problems, I will listen to their problems. Each student entering my classroom is looked at equally, meaning I expect work from everybody. If I am respected, I in turn respect them back. If the students have a problem doing their homework I give them my house number and phone number. I also go beyond this by teaching human values and most of the time use the Inupiaq values. I am a strong believer that if a person feels good about themselves, they could accomplish almost everything they want or what a teacher expects out of them. Unfortunately, sometimes other teachers and administrators don't believe in this.

You put faith in students and tell them that they can accomplish their goals and push them with all your will and they will go beyond what you even expect. I have a foster daughter that was academically low, I mean very low, but through my wife and I helping and talking to her, she is doing very good in school because for the first time in her life, she has someone who believes in her. She had a birthday party last week and through tears she said, "It's the first time someone sang a birthday song for me!"

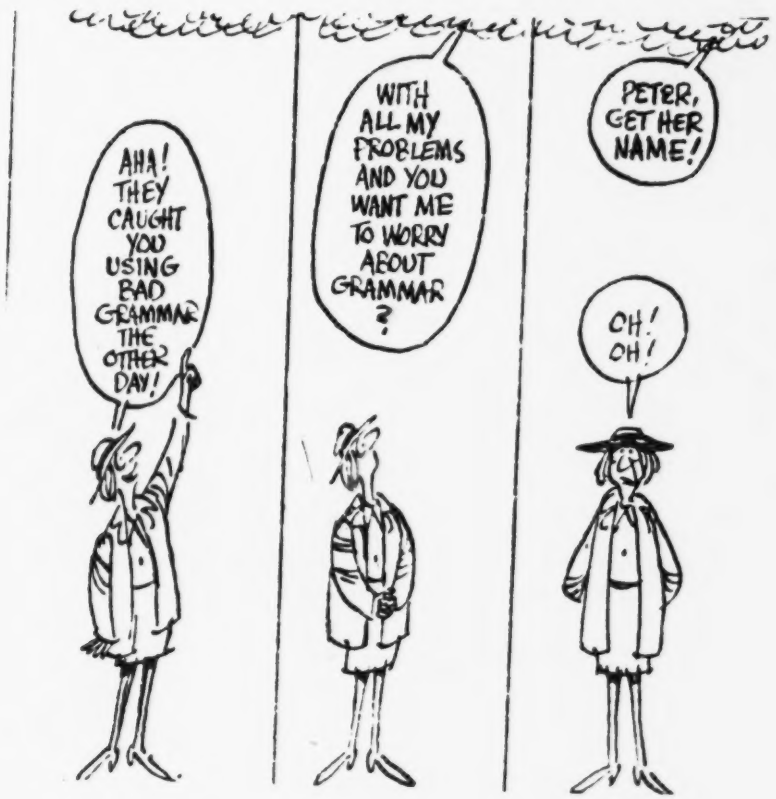
So I know our people are smart if they are challenged and expected to perform.

JUST A THOUGHT

by Ernie Manzie

A serious concern for many teachers in rural Alaska deals with the issue of what is appropriate subject matter to cover in the classroom. Do you concentrate on skills the students will need to live in the village or should skills needed to participate in the "larger world" be stressed? In Horace's Compromise Theodore Sizer discusses this issue. He states, "There is a limited amount [a student] can master, so the material given him should be that which provides or can provide needed knowledge in the future. It must in a word be generative." Sizer goes on to quote Whitehead, who wrote in the late 1920's, about "... the fatal disconnection of subjects which kills the vitality of our modern curriculum. There is only one subject-matter for education, and that is Life in all its manifestations. Instead of this single unit, we offer children -- Algebra, from which nothing follows; Geometry, from which nothing follows; Science, from which nothing follows; History, from which nothing follows; a Couple of Languages, never mastered; and lastly, most dreary of all, Literature, represented by plays of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory. Can such a list be said to represent Life?"

I highly recommend Horace's Compromise, The Dilema of American High School.


AHA! THEY CAUGHT YOU USING BAD GRAMMAR THE OTHER DAY!
WITH ALL MY PROBLEMS AND YOU WANT ME TO WORRY ABOUT GRAMMAR ?
PETER, GET HER NAME!
OH! OH!

The Path to a Relative Nirvana
or
How to Survive to Become a Second Year Rural Teacher

by Russ Lambert

It seems that few people involved in rural Alaskan education fully recognize the devastation that high rates of teacher turnover can cause. Virtually any school system would suffer with rural Alaska's turnover rate, but the relatively stable village populations suffer most. The instability of teachers goes against the grain and style of village life. In Gambell, for example, many parents feel that a first-year rural teacher simply cannot know the students or the village well enough to make proper decisions. Each year the new teachers must "reinvent the wheel" in almost all aspects of teacher-student and teacher-parent relationships, and this in a community where all relationships outside school are extraordinarily stable. Additionally, a high rate of teacher turnover has been so much a part of education in Alaska that it has been woven into the fabric of village life. One of the first questions anyone asked me at the beginning of the year was, "Are you coming back next year?" I have the feeling sometimes that the students do not take things the school does seriously just because they know that those things (and people) will be different next year. And they are right.

All of this poses many perplexing problems for the first-year rural teacher, not the least of which is that the adjustment to village life and the attainment of job satisfaction is made more difficult. In a nutshell, teacher turnover is a circular problem, feeding on itself and growing stronger unless checked. In spite of an improvement in the last few years, the declining supply of teachers nationwide will undoubtedly have an eventual effect on Alaska. I have heard many discussions about what school districts and administators should do to help cut down the high rate of teacher turnover. Most of the suggestions I have heard probably should be implemented; improved teacher housing is a must, as is cross-cultural training and a host of other items. But rural educators cannot wait for the powers that be to make the needed changes. We are in the bush now, and many of us would like to be able to stay for awhile. This paper is an attempt to provide rural teachers with

some practical suggestions on having a long, healthy, happy, and effective stay in rural Alaska.

First and foremost, I believe that the most important "skill" a rural teacher needs to develop is the ability to laugh at himself. We are almost all fish out of water in rural Alaska. We are living in a vastly different culture under conditions unknown to us a few weeks (days) earlier. A few of the luckiest live in villages where the native tongue is predominant - interesting, but mind-boggling at first. In short, the opportunities for us to look quite absurd are abundant. In the long run, I am quite certain that the villagers in Gambell do not judge the teachers by the stupidity of our actions, but rather by how we react to our own ignorance. I could see plainly that the students whose teachers modeled good attitudes, had better attitudes themselves. The teachers who were able to laugh at themselves and were teachable in turn had students who, in time, started to reflect those same behaviors. Furthermore, these same teachers were better able to form cooperative relationships with parents. I have found laughter to be an effective balm for wounded pride, as well as a cross-cultural link -- everybody seems to appreciate a good joke.

A related issue here is that the teachers are a primary source of entertainment for the entire village. Many teachers are used to a somewhat anonymous existence outside of school hours. Not so in a village. Teachers are not only an entertaining topic of conversation (for example: "Did you see that crazy Mr. Lambert chasing his dog all around the village?" or "Did you hear about those teachers who bought wheel chairs to get around the village?") but are also included in a very normal village activity -- visiting. What some teachers consider an invasion of privacy some villagers just consider a friendly visitation. In most villages, people do not call first and set up on acceptable time to come over for a chat. Many times they do not even knock on the door. Many a new teacher has been startled when someone walked right in and sat down!

Such open hospitality must be balanced, however, with our own cultural need for privacy and time alone. Politeness is a key, here. I believe that it is necessary and possible to politely and firmly insist on needed privacy.

Another personal consideration which can be a great aid in adjusting to village life is involvement. For some reason, the collection of teacher horror stories is bursting with tales of teachers who never stepped out of the school or their homes. This is a rather precarious situation. In talking with villagers, it is apparent to me that the locals believe that such "locked in" teachers do not like them. This can obviously lead to a gradual build up of animosity. Besides that, in spite of the cultural differences, villagers generally are a friendly lot very willing to extend their friendships. Any teacher unable to take advantage of this is missing out. In addition, involvement in the community can help prevent the infamous Alaskan "cabin fever" as well as provide a "window" through which teachers can gain insights into the lives of their students.

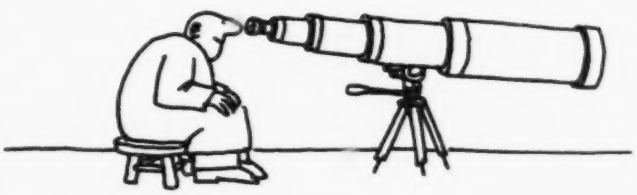
On a more professional plane, I believe that effective rural teachers attempt to take advantage of existing village social patterns in the classroom. I am not suggesting that valid and sound educational principles be violated. On the contrary, I am suggesting that these principles be adapted in new ways which are still compatible with local social and learning patterns. For example, the students in Gambell seem to me to be most comfortable when working cooperatively (and on the floor). As long as the students are kept on task, this is one of the most effective ways for my students to work. Furthermore, my students have prospered under a limited form of peer teaching. The students also do well in highly individualized programs. The subjects in which I have arranged individual programs are the same ones in which the students have scored the best on standardized tests. My principal recommends individualization simply because the ability range in most of our classrooms is extraordinarily broad. A shotgun or mid-range approach simply does not meet the needs of a majority of the students. Research by Malcom Collier of the University of Alaska, Fairbanks, seems to indicate that rural students do well in one on one, teacher-student situations. This is precisely the case in an individualized program, particularly in a small, multi-graded classroom.

Another technique which can increase effectiveness (and ultimately job satisfaction) is that of making good use of local expertise. In Gambell we

have a system of local classroom aides, at least one for each class through grade eight. This is indispensable because the students are bilingual. In addition, all of our aides have a great deal of experience, having weathered the storms and tides of many teachers, administrators, and authorities. In many cases, they are the lone educational constant in the student's academic careers. I went in at the beginning of the school year asking a lot of questions of the bilingual staff. It has turned out to be one of the wisest moves I've made. Not only have I tapped into a whole storehouse of educational ideas (they've seen it all) but I have engendered a lot of good will. I certainly do not implement the majority of suggestions, but I have at least asked. I think they appreciate that. And believe me, good will is a precious commodity during the "dark days" of the long Arctic winter.

Finally, I would like to suggest that computers (of all things) can provide one of the educational environments most congruent with village learning styles. Hype and controversy aside, the LOGO computer language does work nicely in putting students in charge of the computer. The students are also able to actually see the results of their programming efforts in terms of "turtle tracks," fitting in well with their highly visual learning style. Other computer programs also can be a great aid to individualization and self-pacing, two other important aspects of village education.

Rural teachers face many obstacles, both professional and personal. It is in the best interest of rural Alaskan education for attention to be paid to these problems. Hopefully, this paper has provided the first half step in that direction.



Principal

X-coper

The Last Night

by Clarence and Lillian Griffin

At the community hall that night there had been only Native dancing and singing in a tongue that most people present had never learned. People had come in cars, boats, airplanes. Not many years ago they would have only been able to come in boats at this time of year. The dancers, hot and sweating, seated themselves on the benches built against the walls of the hall. It was the last night of a memorial potlatch in the small Athabascan village on the edge of the broad Tanana River Valley.

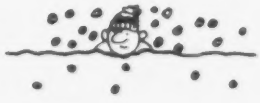
Young women were passing out soft drinks to the people who were seated around the edge of the room and talking softly among themselves. Children, playing a game called American Eagle, raced up and down the length of the hall, shouting and laughing, glad for a warm dry place where so many of them could play together after dark. The door at one end of the hall opened and a tall young man stepped into the warmth and light. He smelled of whiskey and struggled to appear sober. A small man, a great grandpa turned to the young man who towered above him and said quietly, "Hey, you don't come in here." Without a word, the young man turned and left.

The children were forced to sit down and large tarps were laid on the floor. Onto the tarps were piled great mounds of gifts to be shared with the community in memory of loved ones who had died several years prior to this night. The gifts represented the goodness of the lost loved one. Also, the gifts represented the wealth that the family had accumulated since the death. All adult members of the family had contributed money, time and labor to make their gifts as expensive and numerous as possible.

Among the gifts were handmade snowshoes, sleds, birch bark baskets, slippers and jackets made of beaded moose skin, beautiful mittens made of moose skin and trimmed with the soft fur from the belly of a beaver. These gifts had been handmade. Also among the gifts were items from the stores of Fairbanks and from mail order catalogs. Rifles and shotguns were the most expensive and

prestigious of these. Other gifts included gasoline tanks for outboard engines, Coleman coolers (called grub-boxes), flashlights, metal cookware, canvas wall tents, blankets from J. C. Penney, cotton workgloves, white cotton socks and bandanas. Each man, woman and child was given at least one gift, the relationship to the deceased determining the type and quantity of gifts. Some families required a pickup to take all of their gifts home.

At 3:30 a.m. all the gifts had been passed out. Children who had fallen asleep on the floor had been carried home. The hall was dark and silent.



From: A bewildered bi-ped sitting in front of a reptilian computer terminal.

Well - I've suddenly realized that the bio-electric computer sitting on my shoulders is currently operating this primitive reptilian computer terminal in front of me. My own bio-electric computer (head) has a network of over 110 billion nerve cells. These nerve cells are capable of 10 to the 2,783,000th. power interconnections. This number is larger than all the atoms in the universe. **INCREDIBLE** - And all of this sits on our shoulders in a microminiaturized computer which can program more than 100,000,000 processes every minute. This computer terminal in front of you is probably similar in functioning levels to our own ancient reptilian, as opposed to our current mammalian neurological processes.

SMOKEY THE BEAR SUTRA

Once in the Jurassic, about 150 million years ago, the Great Sun Buddha in this corner of the Infinite Void gave a great Discourse to all the assembled elements and energies: to the standing beings, the walking beings, the flying beings, and the sitting beings—even grasses, to the number of thirteen billion, each one born from a seed, were assembled there: a Discourse concerning Enlightenment on the planet Earth.

"In some future time, there will be a continent called America. It will have great centers of power called such as Pyramid Lake, Walden Pond, Mt. Rainier, Big Sur, Everglades, and so forth; and powerful nerves and channels such as Columbia River, Mississippi River, and Grand Canyon. The human race in that era will get into troubles all over its head, and practically wreck everything in spite of its own strong intelligent Buddha-nature."

"The twisting strata of the great mountains and the pulsings of great volcanoes are my love burning deep in the earth. My obstinate compassion is schist and basalt and granite, to be mountains, to bring down the rain. In that future American Era I shall enter a new form: to cure the world of loveless knowledge that seeks with blind hunger; and mindless rage eating food that will not fill it."

And he showed himself in his true form of

SMOKEY THE BEAR.

A handsome smokey-colored brown bear standing on his hind legs, showing that he is aroused and watchful.

Bearing in his right paw the Shovel that digs to the truth beneath appearances; cuts the roots of useless attachments, and flings damp sand on the fires of greed and war;

His left paw in the Mudra of Comradely Display—indicating that all creatures have the full right to live to their limits and that deer, rabbits, chipmunks, snakes, dandelions, and lizards all grow in the realm of the Dharma;

Wearing the blue work overalls symbolic of slaves and laborers, the countless men oppressed by a civilization that claims to save but only destroys;

Wearing the broad-brimmed hat of the West, symbolic of the forces that guard the Wilderness, which is the Natural State of the Dharma and the True Path of man on earth; all true paths lead through mountains—

With a halo of smoke and flame behind, the forest fires of the kali-yuga, fires caused by the stupidity of those who think things can be gained and lost whereas in truth all is contained vast and free in the Blue Sky and Green Earth of One Mind;

Round-bellied to show his kind nature and that the great earth has food enough for everyone who loves her and trusts her;

Trampling underfoot wasteful freeways and needless suburbs; smashing the worms of capitalism and totalitarianism:

Indicating the Task: his followers, becoming free of cars, houses, canned food, universities, and shoes, master the Three Mysteries of their own Body, Speech, and Mind; and fearlessly chop down the rotten trees and prune out the sick limbs of this country America and then burn the leftover trash.

Wrathful but Calm, Austere but Comic, Smokey the Bear will Illuminate those who would help him; but for those who would hinder or slander him,

HE WILL PUT THEM OUT.

Thus his great Mantra:

Namah samanta vajranam chanda maharoshana
Sphataya hum traka ham mam

"I DEDICATE MYSELF TO THE UNIVERSAL DIAMOND
BE THIS RAGING FURY DESTROYED"

And he will protect those who love woods and rivers, Gods and animals, hobos and madmen, prisoners and sick people, musicians, playful women, and hopeful children;

And if anyone is threatened by advertising, air pollution, or the police, they should chant SMOKEY THE BEAR'S WAR SPELL:

DROWN THEIR BUTTS
CRUSH THEIR BUTTS
DROWN THEIR BUTTS
CRUSH THEIR BUTTS

And SMOKEY THE BEAR will surely appear to put the enemy out with his vajra-shovel.

Now those who recite this Sutra and then try to put it in practice will accumulate merit as countless as the sands of Arizona and Nevada,
Will help save the planet Earth from total oil slick,
Will enter the age of harmony of man and nature,
Will win the tender love and caresses of men, women, and beasts
Will always have ripe blackberries to eat and a sunny spot under a pine tree to sit at,

AND IN THE END WILL WIN HIGHEST PERFECT ENLIGHTENMEN

thus have we heard.

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NAME	Addresses for Coming Year
Session I, 1985	
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Jan Kristenson	English Bay School via Homer, Homer, AK 99603
Mark & Sandy Gower	c/o English Bay School via Homer, Homer, AK 99603
Kathy Shubeck	c/o Manokotak School, Manokotak, AK 99628
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Lisa Lancett	c/o Goodnews Bay School, Goodnews Bay, AK 99589
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Session II, 1985

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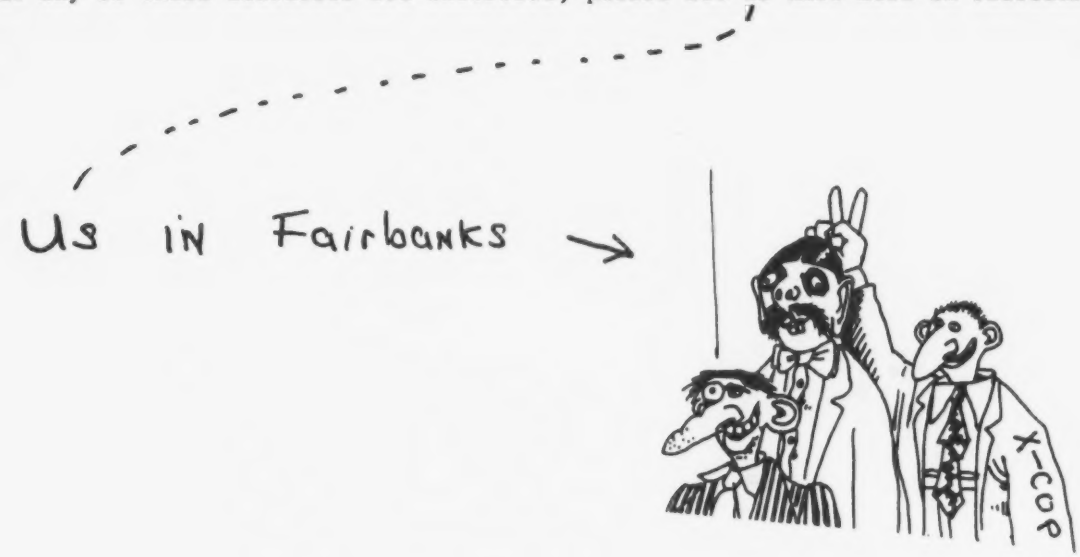
Jim Vait	Atmautluak, AK 99559
Hans & Bonnie Boenish & Hans Jr.	Kobuk, AK 99751
Rod Weston	General Delivery, Central, AK 99730

If any of these addresses are incorrect, please let us know here in Fairbanks.



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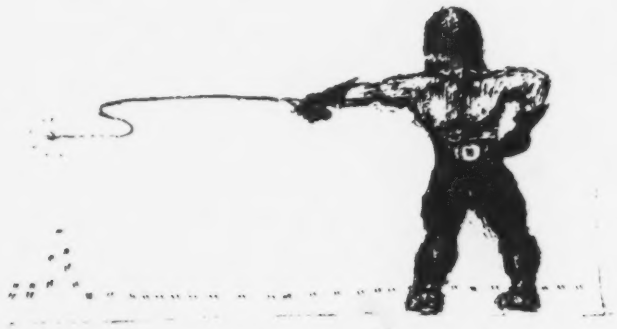

The Ditto Master

X-COP NETWORK MEMBERS

The following list of distinguished individuals are "ex" X-COPers. Names with an asterisk in front, indicate an old address. If you know an address correction or persons who have gone through the X-COP Program and are not on this list, please contact us in Fairbanks so the necessary corrections and/or additions can be made.

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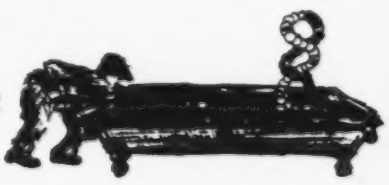

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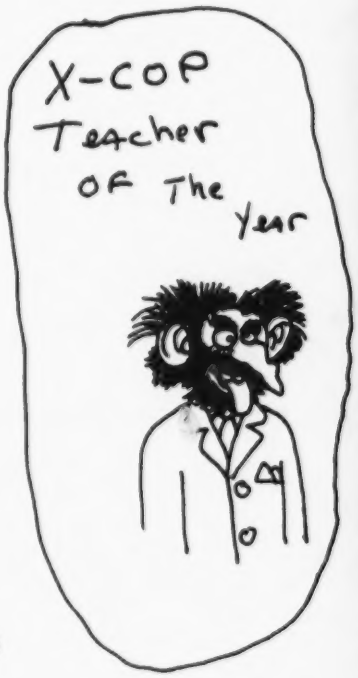

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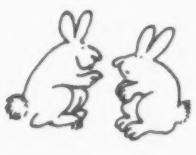

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TO:

TO:

TO:

Remember
No matter where you go

There you are